In other words, Dr. Welsing is suggesting that Black homosexuals are engaged in sexual genocide, in treason against the race, and are programmed by white racism to commit acts of *supposed* self-destruction such as choosing to love and be loved by members of the same gender. If we dare follow her ideas to their illogical conclusions, then we could easily argue that *every* Black action that fails to conform to Black societal codes of morality and ethics is caused by racism. Such reasoning allows for the shirking of responsibility for our actions and choices. It is simply too easy to say, "The devil made me do it."

Welsing's widely disseminated color-confrontation theory is the justification for her homophobic and heterosexist assault. Her theory is very seductive, particularly for Black people oppressed for so long. It is very much like cocaine; a dose of her ideas momentarily provides one with a rush of empowerment, but after the high is gone the harsh realities of racism still remain, just as sexual diversity, as created by nature, still remains irrevocable, uncontrollable.

Yet, what gives her ideas power is her capacity to *account for* Black male homosexuality and bisexuality by presenting them as predictable behaviors within her color-confrontation model.

The basis of her theory, which forms the framework for her puritanical assertions about sexuality and gender in general, is as follows:

> Racism (white supremacy) is the dominant social system in today's world. Its fundamental dynamic is predicated upon the genetic recessive deficiency state of albinism, which is responsible for skin whiteness and thus the so-called "white race." This genetic recessive trait is dominated by the genetic capacity to produce any of the various degrees of skin melanination—whether black, brown, red or yellow. In other words, it can be annihilated as a phenotypic condition. . . . Therefore, white survival and white power are dependent upon the various methodologies, tactics, and strategies developed to control all "non-white" men, as well as to bring them into cooperative submission. This is especially important in the case of Black men because they have the greatest capacity to produce melanin and, in turn, the greatest genetic potential for the annihilation of skin albinism or skin whiteness (p. 83).

This theory grounds Welsing's perspective on Black male homosexuality and bisexuality, allowing her to define them as dysfunctional behavioral responses to oppression. Asserting that "Black male homosexuality and bisexuality are only the long-run by-products of males submitting in fear to other males (p. 91)," she claims that Black male homosexuality and bisexuality have "been used by the white collective in its effort to survive genetically in a world dominated by colored people, and Black acceptance of this imposition does not solve the major problem of our oppression but only further retards its ultimate solution (p. 92)."

In attempting to account for homosexuality among whites, Welsing writes:

> White male and female homosexuality can be viewed as the final expression of their dislike of their genetic albinism in a world numerically dominated by colored people. This dislike of their appearance, though deeply repressed, causes a negation of the act of self-reproduction (sex) in various forms. This is the eventual origin of homosexuality. . . .
>
> Unlike the white male, the Black male does not arrive at the effeminate, bisexual or homosex-